

Given to God.

God called—and when the boy before us all spoke out in answer to the inward call. Our very prayers seemed lost in our great love. They never could have reached the Throne Above.

But that the angels caught them they died. And bore them up to Heaven as a sacrifice. A lonely cell—a lonely life and good. And all sweet pleasures of the Brotherhood. These things are wished him with a little sigh. As he seemed slowly, slowly passing by. And leaving us alone to let him go.

What if the years should prove it was not so? What if the veil being very thin between His soul and the great world of souls unseen. He heard the Voice that rattle us and thought it called, and throwing all things downwards sought.

To follow? To follow he pain but little still. To learn that it called others and not him—He could step down into our lower air. To follow his less high vocation there.

Unharmful by all our blessed of past years. Too many boyhoods have been blurred with tears.

To deem that they could harm him. So with a quiet smile or the shadow of a smile. We yield the boy to God; and so, and so. With a supreme contentment let him go.

J. C. L.

THE NEW ANGLICAN THEORY OF "CONTINUITY."

In a former letter I spoke of the Present Position of Dissenters in England. It may be fitting that I now say a word as to the Present Position of the new High Church party or Ritualists.

To any one who has not been born and bred in England the complex position which I must describe must seem untenable. As a mere matter of fact it is bewildering; but as a reasonable or even sane Christian theory, it must strike a Catholic as the very ultimate of the absurd. We all know the sense which was attached by Euclid to the word "absurd;" how he intended an obvious negation or contradiction; and the Anglican Theory in the present day is most absurd; indeed it is, rationally speaking, preposterous. Let me trace three steps of the High Church process. First, it was seen, forty years ago, that Protestantism was a mere negation of Catholicity; and it was therefore felt that some Positive must be added to this Negative, so as to convert it into a definite kind of creed. It was therefore asserted that the Teaching of the National Church was harmonious with the Teaching of the Early Church, while the Teaching of the Roman Catholic Church was divergent.

To this theory the objection was soon made: "Then what is to become of your Catholicity; since if we are not now in communion with the Early Church (which is dead) and not now in communion with the Roman Church?" The answer was—and it was the second step—"We have recently made our doctrine so very like those of the Roman Church, that practically we may be said to be in communion with Rome, though visibly or confessedly we are not so." The objection quickly arose: "But if you have abandoned the old Protestantism, and 'reformed' your Church back again to the Catholic Idea, where is your communion with your own Church which, being cut off by excommunication from the Roman Church, was left without father or mother at the Reformation? You seem to confine your Catholicity to your own selves; since neither with the Early Church, with the Roman Church, nor with your own Church, can you establish any tangible relationship." And then came the third step; and it is the present one; and it may be expressed in some such language as the following: "Oh, the Continuity of the Church of England with the Catholic Church has never been broken for a single moment; we are the same Church as the Early Church (in Great Britain); the same Church with the Medieval English Church; the same Church, necessarily, with Queen Elizabeth's Church, that is, the Church of the Reformers and of the sixteenth century. In short, the Continuity is absolutely perfect, though doubtless a little varied in its outward phases." Now it would be superfluous to waste the time of your readers in enumerating the thousand "absurdities" of this reasoning. Let us trace out the whole question of the Early Church, and of the Middle Ages and keep to the one point of the last three centuries. It would be outrageous to fill your columns with volumes of proofs that the Catholic Church in Great Britain (as everywhere else) was always in communion with the Holy See; that the Supreme Pontiff was the one fountain of authority, of jurisdiction, of Christian doctrine, of ecclesiastical rule, harmony or unity. I will only touch on such "common sense" demonstration as must commend itself to the intelligence of even a child.

Now there is nothing like personal experience in these matters. When I was a boy, say in the year 1840, the whole of England was Protestant to the very core. The heart of all England was bitterly hostile to the Holy See, to the Mass, to five sacraments out of the seven, to the powers of Priesthood, to even the symbols of Catholic worship; while, positively, the Anglican churches and chapels, in their construction and in their ritual, were ordered primarily with a view to "protesting" against everything that could be supposed to indicate Anglican belief in Catholic doctrine. This attitude was universal. In towns as in country villages, nay, in cathedrals as in chapels of ease, the one positive idea was the banishment of Popery, not the assertion of definite doctrine in its place. We went to church to protest against Romanism; and the preaching, like the huge pews and the Communion table, like the Font which was stuck away in some dark corner, like the mel-gloves of the parson, or like the melancholy intonation of the parish clerk, was primarily directed to enforce the postulate, that Catholic, but protesting. Such was the Church of England fifty years ago, and such had it ever been since the Reformation.

"Continuity"! hosh, no Anglican who died in the year 1840, could he come to life again in the year 1892, would recognize his old religion, in so much as one parish church, not even in any one Cathedral of Great Britain. He would now see (take one example) in St. Paul's Cathedral in London, the clergy turning their backs on the people while reading what used to be called the Communion Service; he would see vestments copied closely from Catholic vestments; and when the preacher mounted the pulpit, the chances are that he would hear of doctrines so astutely formulated after Catholic pattern of intention that for a moment he would almost fancy they must be "Roman." And this too in the London Cathedral of St. Paul.

While in the lesser churches the extravagances of the Ritual, the daring travesties of the Catholic doctrine, with the commendation of the best known Catholic practices, would seem to one who had come back from the dead as meaning that the Church of England had "turned Catholic," and was only rehearsing for a national submission to the Holy See.

Continuity! Dr. Johnson, had he written his dictionary in these days, would have had to define continuity as "the state of believing and doing the exact opposite of what was always believed and done." In the same way Euclid had written postulates for modern Anglicans, would have had to affirm: "Let it be granted that things which are contrary are identical; and that the two extremes of *negotio* and *credo* are one faith." To a Catholic it seems bewildering that rational, educated Christians, men and women of high character and of sound sense, can abandon themselves to so impossible a paradox as the asserting that English Protestantism is Catholicity. But we have to remember how this paradox has been generated, and by what steps the ultimate fallacy has been reached.

It is very difficult for anyone who has been born a Catholic, and who has been nurtured and divinely schooled in the Catholic spirit, to understand with what facility a born Protestant can surrender himself to a "perfectly consistent inconsistency." The Protestant mind is essentially a disputing mind; it is not, like the Catholic, an accepting mind. Nor is it any blame to the born Protestant that, having been taught from his childhood that it is his duty to reject Authority, he should hold fast to the duty of being his own Teacher. So that, to the Protestant, the gigantic task of judging the centuries; of judging the Early Church, the Middle Ages, the Church of to-day; of judging the councils, the Saints, Doctors, and spiritual writers; of judging the mind, spirit, and inspiration of all Catholic teaching, seems as easy and as perfectly rational as the test of judging a question in politics, which are to him not more "opinionable" than is "religion." He was born to it. And so, as every Protestant is born a Supreme Pontiff, he takes it for granted he must have the personal gift of infallibility. With the more modest class, perhaps, there is less the claim of infallibility than the conviction that "doctrinal differences do not matter;" so that, either as Pontiff or as Latitudinarian, the born Protestant can feel quite happy in the continual judicial attitude of freethinking.

Yes, but for the Ritualist, who does believe in divine authority, such kind excuses cannot justify his inconsistency; we must remember that the Ritualist has been brought up with the conviction that it is for him to judge what is divine authority. His theory of "Continuity" is his own creation; and for the very reason that it is his own creation it has a charm for his naturally born Protestant mind. The Ritualist theory may be the purest Protestantism in its mental attitude; it may be mere eclecticism as opposed to faith and to obedience; but in this very fact that it is not faith and not obedience—nay, that it dispenses every Ritualist from real obedience—it presents a charm to the naturally protesting turn of mind. Catholics may find it difficult to understand this; but had they been born Protestants they would have understood it. God forbid that we should judge any man's conscience; and therefore let us only say that "Continuity" while being the wildest absurdity of irrationalism, and the most fatal destruction of Catholic principles, is nevertheless sincere effort to reconcile the "is not" with the "should be." —B. A. Ozen in N. Y. Catholic Review.

Man judges from a partial view. None ever yet his brother knew: The better Eye that sees the whole. May better see the darkened soul. And find, to outward sense denied, The flower upon its inmost side!

—John Greenleaf Whittier.

Doctors may differ in opinion as to the cause of that feeling of languor and fatigue so prevalent in the spring; but all agree as to what is the best remedy for it, namely, Ayer's Sarsaparilla; it makes the weak strong, and effectively removes that tired feeling.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$5; 3rd, \$2; 4th, \$1; 5th to 10th, 50¢ each. Send no less than 12 wrappers. Send wrappers to "Sunlight" Soap Co., 45 Scott St., Toronto, not later than 25th of each month, and marked "Competition." Also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on first Saturday in each month.

CONSTIPATION CLAIMS many victims. Ward off this dread disease by the use of Small Sugar-Coated Burdock Pills when needed.

Dr. LOW'S WORM SYRUP has removed the worms from 15 to 30 feet long. It also destroys all other kinds of worms.

Ask for Minard's and take no other.

ARCHBISHOP IRELAND ON POPE LEO XIII.

The Pontiff of Modern and Democratic Ideas.

The special correspondence of the Association Press has the following: Rome, March 28.—Archbishop Ireland, of St. Paul, speaks as follows in regard to Pope Leo XIII.: "The letter of the European Commission of the Chicago Exhibition is an unusual document and has surprised churchmen of the old school who are tenacious of traditions and forms. The Pope is constantly giving new proofs that he is really the Pontiff of his age, understanding thoroughly its aspirations and methods, while repressing its evils, encouraging its healthful throbbings, blessing its achievements and opening up new vistas to its hopes. A few weeks ago he broke through time and honored customs which, under plea of guarding his dignity, confined his power. In an interview with a Belgian journalist, addressed himself to the public press and to the people of France upon gravest political and religious questions. To-day he opens his mind in a most cordial letter to a non-Catholic gentleman, and through him to a nation largely non-Catholic, bidding God-speed to the gigantic enterprise which, on the shores of Lake Michigan, is to bring together as never before in the universe the fruits of the earth and the work of the genius and industry of man.

"Leo finds words of soulful greeting for all men, whether they be without or within the fold, nor is he mindful only of the world to come; all that tends to the betterment of the present life interest him and wins his approval. All this is true religion, of which Leo is the truest Pontiff.

"The letter to the representative of our exhibition is another manifestation of his high esteem and warm love for the United States. When he promised to give the letter, in the audience accorded to Mr. Thomas B. Bryan, he said that he wished it to be taken as a token of his most friendly sentiments toward our country.

"I could quote numerous instances," continued Archbishop Ireland, "among which are expressions which I had the honor of listening to myself, as proofs that there is no other European personage of note so American in his thoughts and sympathies as Leo XIII. He sees in the United States the perfect blossoming of this rational liberty which he so ardently desired for all nations, and the fullest stature of this modern democracy which he understands so well and to which he knows the future of Christian civilization must assuredly belong. Indeed, I venture without fear of being mistaken the assertion that the Pope has derived from the United States, if not a good share of the democratic inspirations which he has been sending out over the world from the Vatican, at least a solid encouragement for them. In this we can well take honor to ourselves. American influences are reaching out over all lands. Whatever be the precise outward form it may wear, the government of all countries henceforth will be a government of the people, by the people, and for the people, and America will have largely contributed to the transformation. It is no wonder that the statesmen of Europe studies us attentively and gives us his love. May we be always worthy of our great mission in the world and of the deep interest which is taken in us.

"The Roman Pontificate to-day is embodied in the greatest intellectual figure of Europe. One cannot be long in contact with the person of Leo or have pursued with any care his Encyclicals without being struck with the acuteness of his mind, the depth and liveliness of his knowledge. He is impatient if made to listen to verbose or lengthy discourses. Put before him ideas in a few short and concise sentences, and he grasps at once the thought and his reply is equally prompt and pregnant with meaning. He embraces at a glance all the aspects of the case. He knows not in himself what narrowness of view is and he detests it in others."

"What was the secret of Ledochowski's appointment?"

"I appointed," he said to me, "Cardinal Ledochowski Prefect of the Propaganda because he is a man of large views. His information is most extensive. Bishops and diplomats coming to the Pope from all parts of the world, each one speaking of his own special business, go away, each one believing that the Pope has made a special study of the matter which had been under discussion. A French writer has lately remarked that Leo knows the social and political world of to-day as well as does the manager of a great newspaper in New York, Paris or London. He has all the qualities to be the Pontiff of his age, and he puts them to profit. His name will go down to history as that of a Pope who understood his age, and had both the intelligence and courage to put himself at the helm and guide it amidst stormy seas. Ours is a remarkable period, such a one as appears only at rare intervals in the life of humanity. It is the birthtime of a new order of things, social and political. The world of to-morrow will be very different from that of yesterday. During the years of transition clouds hang above the horizon, and only the most acute mind foresees what is coming. The break, too, with the old traditions is painful to many, and courage is required to announce that change. It is fortunate for the Church and for the whole world that in this

time of crisis the watchman on the tower is Leo. He sees across the darkening ocean spread out before him, and he speaks.

"His Encyclicals have dealt with the pressing questions of the age, and each one comes out from the Vatican more significant in tone than the preceding. Leo's historic personality has been from the beginning in amplitude constantly growing in amplitude and in intellectual meaning, until to-day he is saluted by all, whether adherents of the faith or mere observers of thought, as the first thinker and teacher in the world.

"Deprived of territorial domination, his physical orbit reduced to the walls of his palace grounds, he is the premier sovereign, reigning by the power of intellect. He has lifted the Church high above all the shifting scenes of the movable and the contingent, freed her from all hurtful alliances with political parties and transitory social formations, and landed waters of all legitimate progress in modern times. His Pontificate will be historic, marking one of the brightest pages in the annals of the Church, projecting its luminous rays far beyond its own years. Indeed, he is the Pope of the future even more than of the present time in this sense, that his work to-day is the drawing out of large lines, the sowing of fruitful germinal ideas, the full growth of which cannot be seen for years to come. The future alone can judge Leo in plenary justice.

"His last Encyclical, addressed to the people of France, reveals him most luridly in the characteristic features I am ascribing to him. Many Catholics in France, the Bishops and priests particularly, were blinded by the shadows of the old monarchy. To their minds a contract made long ago by their forefathers with Hugh Capet was indissoluble, and, moreover, the monarchy and religion were wedded in closest ties. A school of theologians were on hand to unearth from musty tomes principles upon which to support those notions, and from the summit of which to throw shells against the Republic and all modern political forms. The result was discord in France and war between the Church and the Republic. Leo speaks. Empires, monarchies, republics and all of them, and each one of them good, if they provide duly for society and respond to the present needs of the nation. Catholics have the fullest right to prefer one form of government to the other. Indeed, the Church has dealt during her long history with all forms, and it is a question which she could best answer which one has brought her the greatest comfort or the deepest sorrow. Where the Republic is the established form, Catholics are bound in conscience to recognize it and serve it loyally. Finally, Leo teaches us modern political transformations—that no one form of government among a people can be considered so definitive as to be immutable for all time, even if in the beginning the nation had declared it to be such. The Encyclical will bring peace and union to France. In their hearts the French people are Republicans, and it angered them to see Church officials separated from the country's chosen government through an alliance with monarchists. The latter rejoiced in the alliance, which gave them power and adhesiveness."

"Leo has put the Church totally above political parties. A few years ago he did as much for Spain, and more recently yet for Brazil. But the effect of an Encyclical of this kind reaches out far beyond the confines of France. Americans cannot fail to see in it the official confirmation of their own institutions by the highest schools of thought in Christendom.

"In the same line of popular and democratic ideas was the Encyclical on labor published last year. While teaching in the plainest manner the rights of property and of capital, the Pope throws the full weight of his mighty voice into the scale in favor of the toiling masses and gives notice to the guardians of nations and the possessors of wealth that the hour of reckoning is nigh unless justice be done. He deals in no vague declamations, but goes at once to the root of the question, declaring that the workman is entitled to a recompense for his labor which shall permit him to live in frugal comfort, in keeping with his dignity as a man and a child of God, and that organized society must see that his rights to life, health and salutary surroundings be protected. Leo has been called the workingman's Pope, and few appellations more noble and more Christian could be thought of. He has had pity on the multitude, and in this single fact there is more grandeur and glory far than to have been hailed by monarchs and served by the rich and powerful of the earth.

"Leo bids fair to direct for several years yet the onward movements of the age. He has just entered upon his eighty-third year, and while apparently most frail in body he is healthy and capable of much labor. His mind is as clear and vigorous as it ever was, his memory most retentive. The hours of the day are occupied in receiving visitors and the several heads of the different congregations or departments among which the business of the Church is divided. The evenings are for his own personal

A HAPPY HINT.—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelman & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

labors and long toward midnight he retains his seat at the desk. His immediate secretaries are never left idle. The aid which they give, however, for his Encyclicals and other very important documents is largely that of copyists. He dictates, corrects, revises so much that what goes to the world under his signature is indeed his mind and his word.

"I saw him at his best a few weeks ago on the eve of the anniversary of his coronation. He was surrounded by all his Cardinals, the prelates of his court, and numerous Archbishops and Bishops from various countries. The Dean of the Sacred College read to him an address of congratulation. The Pope, while listening, showed signs of restlessness and fatigue. Then he replied, speaking at first from his seat and in a calm unimpassioned manner. Soon, however, he was in the heart of his subject, his eyes gleamed, his cheeks flushed, he arose, and his eloquence of thought and word transfixed his hearers. No one hearing him would have believed the end of his Pontificate to be near. When it does come what a void will there be made. Let us hope that Providence has in its keeping the man able to fill it. It is a difficult task to point him out."

Mother and Wife.

Two windows faced the highway. Two faces gazed the pines. For a loved one's swift home-coming; And the rainy daylight wanes.

The hour has struck; he comes not; They wait in vain. But silence falls between them; Again they watch the stile.

The wife with post's fancy. Sits in a blissful dream. Waiting her loved one's return. In her eyes the love lights beam.

The mother, wrinkled and white-haired. Leans on the window sill. A smile on her sadly visioned face. Time-worn, yet lovely still.

Which pair of eyes is keener? On whom does the vision burst? On murmurs "Now he's coming!" The mother sees him first!

Ah, yearning heart of a mother! Tender as summer skies. Can wealth of wife's devotion Surpass thy mother's eyes?

O wife! thy dear gift cherish! The mother yields to thee. Her treasure, joy and comfort; Crown thou thy destiny.

Blood Will Tell.

Good blood will show its quality. So will bad blood, the one in a healthy body and ruddy complexion, the other in ill health, needs of the body and soul, and from the blood for force and vitality, and is but a scanty served when the blood is impure. No potent as a blood purifier or more rapidly produces new and healthy blood than Burdock Blood Bitters, which neutralizes the power of this all important fluid. As an instance of this read what Mr. J. S. Neff, of Algona, Iowa, says in a recent letter: "SIRS:—A year ago I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B. B. B., and after using two bottles I noticed the spots getting less. I continued the use of B. B. B., which entirely cured me, giving me also a splendid appetite. Since then I would use no other medicine."

Do you feel as though your friends had all deserted you, business calamities overtaken you, and you are unable to perform your duties, and even the sun had taken refuge behind a cloud? Then use Northrop & Lyman's Vegetable Discovery, and hope will return and despondency disappear. Mr. R. H. Baker, Ingoldby, writes: "I am completely cured of Dyspepsia that caused me great suffering for three years. Northrop & Lyman's Vegetable Discovery is the medicine that effected the cure after trying many other medicines."

Give Holloway's Corn Cure a trial. It removed ten corns from one pair of feet without any pain. What it has done once it will do again.

Nothing creates more disease, discomfort and distress than constipation of the bowels, in B. B. B., we have a remedy sure to remove and cure it.

Was troubled with continual headache and loss of appetite but before I had taken many doses of B. B. B. appetite and health returned.

J. B. THOMPSON, Bethel, Ont.

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